

dignity to the sentiments which they are employed to enforce. This employment of the sacred expressions may be very frequent, as the Bible contains such an immense variety of ideas, applicable to all manner of interesting subjects. And from its being so familiarly known, its sentences, or shorter expressions may be introduced without the formality of noticing, either in terms or by any other mark, from what other volume they are drawn.—These observations are more than enough, to obviate any imputation of wanting a due sense of the dignity and force which maybe imparted by a judicious introduction of the language of the Bible.

It is a different mode of using biblical language, that constitutes so considerable a part of the dialect which I have ventured to disapprove. When insertions are made from the Bible in the manner here described as effective and ornamental, the composition exhibits two kinds of diction, each bearing its own separate character; the one being the diction which belongs to the author, the other that of the sacred book whence the citations are drawn. We pass along the course of his language with the ordinary feeling of being addressed in a common general phraseology; and when the pure scripture expressions occur, they are recognised in their own peculiar character, and with the sense that we are reading, in small detached portions, just so much of the Bible itself. This distinct recognition of the two separate characters of language prevents any impression of an uncouth heterogeneous consistence. But in the theological dialect, that part of the phraseology which has a biblical cast, is neither the one of these two kinds of language nor the other, but an inseparable though crude amalgam of both. For the expressions resembling those of scripture are blended and moulded into the substance of the diction. I say *resembling*; for though some of them are precisely phrases from the Bible, yet most of them are phrases a little modified from the form in which they occur in the sacred book, by changing or adding words, by compounding two phrases into one, and by fitting the rest of the language to the biblical phrases by an imitative antique construction. In this manner the scriptural expressions, instead of appearing as distinguished points on a common ground, as gems advantageously set in an inferior substance, are reduced to